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The Catholic Counselor

*An Organ of Communication for
Catholics in Guidance*

WINTER

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The Catholic Counselor

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DEDICATED TO OUR LADY OF GOOD COUNSEL

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PURPOSE: To act as an organ of communication for *ALL* Catholics in guidance and counseling. *THE CATHOLIC COUNSELOR* aims: 1. to increase knowledge and interest in student personnel work in Catholic institutions; 2. to serve as a forum of expression on the mutual problems of Catholics in counseling; 3. to foster the professional growth of Catholic counselors through membership in A.P.G.A.; and 4. to encourage cooperation among Catholic Guidance Councils on local, regional, and national levels.

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Editorial:

WHAT IS A CATHOLIC COUNSELOR?

The question of what is distinctive about a "Catholic counselor" often arises. The editors are pleased to publish the following excerpt from a paper given at the annual meeting of the American Catholic Psychological Association in Cincinnati last fall by Father John W. Stafford, C.S.V. Father Stafford, nationally recognized in the field of psychology while head of the Department of Psychiatry and Psychology at The Catholic University of America, recently resigned from the University to become provincial of the Viatorian Fathers.

One can argue, and quite properly, that there is no peculiarly Catholic process of counseling any more than there is a Catholic mathematics or a Catholic astrophysics.

Without presuming to close the question here, it seems that a workable, and for that matter perfectly Catholic solution, can be worked out by admitting that the counseling process *as such* need not be specifically Catholic, but that the Catholic counselor must always *as a person* function as a Catholic. By and large his approach will be perfectly consonant with the best in contemporary counseling theory and practice.

Thus, he will respect the integrity of the individual; he will assume the individual's ability and responsibility to make decisions for himself; he will value an ordered, satisfying, rational life as greater than a chaotic life; he will regard no man as an island, but as an integral part of a society seeking community as well as personal goals; he will, to be concise if trite, regard sound mental health as preferable to maladjustment.

What, then, can possibly distinguish the Catholic counselor from other counselors? I submit that the distinction lies principally in three areas.

First, the Catholic counselor is *certain* of the goals of human life. Even though he will *not impose* these goals, he will recognize them as goals, and will consider his counseling successful in the measure in which these goals are reached. In general, these goals are the ordered, happy, abundant life lived in conformity with moral law.

Second, the Catholic counselor will be aware that the real end of life is not simply life here and now, but a future life in union with God. The counselor need not turn clergyman to be convinced that whether or not we solve our problems, psychological or otherwise, here below is of quite secondary importance as compared to the solution to the real problem of life itself, the salvation of the human soul. With his own sights fixed firmly on an after-life, the Catholic counselor, as a Catholic, will clearly see that same goal as a goal for all men.

Third, the Catholic counselor will have a deeper sense of sin—and a deeper sense of Redemption. He will see more clearly that the real essence of human weakness and the only real tragedy of the world is mortal sin. Again, this will not make a revivalist of him, but it will subtly color his appreciation of the problems of others, as it does his vision of himself. The Catholic does not spend his life contemplating the fact of sin. The doctrine of sin without the doctrine of the Redemption would indeed make pessimists of us all.

The Catholic counselor sees man as responsible, perfectible, and a little less than the angels because he sees him as redeemed by the death of Christ. He knows that where nature fails, grace indeed can succeed. With a balanced view of reality his task is to work with nature so that it may more fully cooperate with grace.

Rev. John W. Stafford, C.S.V.

Prudence in Guidance Efforts

THE adaptation of modern guidance practices by Catholic schools is as inevitable and necessary as air travel. However, it must come about within the framework of a truly Catholic philosophy of education, and in accord with Catholic moral and psychological principles. The late Holy Father, Pius XII, clearly indicated in his allocutions the limits of counseling and personal testing procedures. More research, exploration, and writing in the field of guidance and counseling psychology, should be done by Catholic educators so that they may make truly significant Catholic contributions to these new areas of knowledge.

It is evident that Catholics must either ignore or revise some current guidance practices. For example, the socio-guidrama is a good technique, but we will have to write some of our own skits which will be acceptable and useful in our schools. Some of the published socio-guidramas tend to focus too much attention on differences between parents and the adolescent without due regard for parental prerogatives and mutual responsibility. Vocational guidance, for instance, should be concerned with more than occupational information and career choice. The Catholic counselor should seek to develop a "sense of vocation" in all students and provide guidance on the states in life and the opportunities for service to others in certain careers. Too few Catholics labor in many areas where they are vitally needed. Such occupations should be particularly stressed in our informational programs. Again, the dignity and worth of each individual should cause Catholic counselors to avoid assessing a pupil's ability solely on the basis of standardized test results. Nor should they use tests of dubious worth and validity. The same truth should require Catholic educators to

evaluate carefully the content of secular guidance literature and materials which they offer their students. Many acceptable and useful items will be found from such sources, but since we work in a delicate field of human relations and conscience, it is wise and necessary for us to examine thoroughly the printed matter we distribute. Finally, the Catholic counselor is bound by a stricter moral code than the ethics of his profession when it comes to the handling of confidences and secrets learned in the guidance process.

If prudence is the order of the day when introducing new personnel practices, the purposes of which are explained to faculty and parents, the counselor will usually obtain full cooperation. Catholic guidance workers, furthermore, should make every effort to assist the student's primary counselors, his parents, to fulfill their guidance functions in the home.

Brother Philip, O.S.F.,
Chairman, Editorial Board.

Editor's Note:

With this issue we welcome Brother Raymond, C.F.X., as author of "Guidance News and Notes" and we thank Dr. Philip D. Cristantiello for his faithful authorship of this column for the past three and a half years.

Baltimore Guidance Council

The executive committee of the Archdiocese of Baltimore meets at Calvert Hall College to plan the winter meeting. Seated (L. to R.) are: Bro. Aloysius, F.S.C. Guidance Counselor, Calvert Hall College, President; Sister Mary Claudine, S.S.N.D., Personnel Director, College of Notre Dame of Md., Editor of Guidance News; and Sister



Margaret, D.C., Director of Guidance, Seton High School, Corresponding Secretary. Standing (L. to R.) are: Brother Sebastian C.F.X., Guidance Counselor, Mount Saint Joseph High School, Treasurer; Edward V. Daubner, Education Department, Loyola College; Sister Mary Philip, R.S.M., Supervisor of Elementary Education, Sister of Mercy, Planning Committee; and Sister Mary Magdala, R.S.M., Dean Mount Saint Agnes College, Recording Secretary.

Psychological Assessment and the Religious Vocation

Thomas N. McCarthy

PSYCHOLOGICAL assessment with religious groups, extending back fewer than three decades, has a very short history; yet from the beginning this work has been based on the solid foundation of research. While the fruits of his research have won the psychologist a hesitant entry into the world of the religious, his clinical skills in the diagnosis of behavior have in recent times earned him a cordial welcome.

Two institutions, Catholic University and Fordham, have made the major number of research contributions to this work. A pioneer study done at C.U. by Father Thomas Verner Moore some twenty years ago gave indication that a disproportionately large percentage of priests and religious suffer from certain types of mental illnesses. Father Moore attributed this to the fact that prepsychotic persons are attracted to the religious life, and he urged that appropriate procedures be adopted to screen out these individuals at the time they apply for admission.

Father Moore's findings led his students to ask whether the personality and interests of religious differ from the average person. The results of several

interrelated studies gave an affirmative answer to this question. These studies consistently pictured the typical religious-in-training as a person somewhat more submissive, dependent, introspective, and self conscious than the average American. Further, compared with college students and students preparing for the professions of law, medicine, and dentistry, all of whom deviate from the average, the seminarian was found to be most deviant.

Religious Personality

Father William Bier and his students at Fordham have studied the reasons for personality differences between religious and other groups. The several studies carried out thus far by this group indicate that the person who is attracted to the religious life resembles the typical college student but not the average man-in-the-street. Also, it has been found that the religious life changes personality and behavior. There is greater deviation away from the norm during training and a return to a more normal pattern after final vows. It would thus appear that some of the deviation is situationally determined and is transient.

It is apparent that all of these studies deal mainly with what is most readily observable about the individual, namely, his behavior or his disposition to be-

Dr. McCarthy is Director of the La Salle College Counseling Center, Philadelphia.

have in given ways. Many psychological assessment programs have been content to deal on just this level, which is generally called "personality." This seems to be a perfectly valid procedure because it is based on reputable research and because it yields useful information about the candidate.

Motivation

Today, however, the psychologist is prepared to go a step further in his assessment of the religious candidate by providing information regarding the motivation or what Bier chooses to call the "intention" of the candidate.

While research dealing specifically with the motivation of religious is not yet available, both clinical experience and the general body of psychological research justify this procedure. In this approach one looks behind personality to determine, as far as is possible, the reasons why the candidate is seeking admission to the religious life. It is on this level that one is obliged to recognize the functioning of grace. The reality of grace has probably made some Catholic psychologists hesitate to evaluate the factor of motivation in the religious life. It is this same reality that has become the rallying point for those religious who strongly oppose psychological assessment programs. Their contention is that the psychologist, because he deals with the natural order of things and not the supernatural, misses the very thing that gives life to the religious vocation and as a result may make an incor-

rect judgment about the candidate. While that danger may be present, what one most usually finds is that a candidate seeks entrance to religion for mixed motives, some natural and some supernatural, some conscious and some unconscious. The clinically-trained person is often able to make a valid judgment about the motivational factors in a given case, particularly in those instances when unhealthy motives are operating. For that reason, the psychologist can, in this writer's opinion, legitimately and profitably explore the motives of the candidate without doing violence to the fact that grace may be a critical ingredient of the candidate's behavior. Furthermore, the results of this more extensive assessment will ordinarily provide a sounder basis on which the particular religious congregation can make a judgment about the candidate's fitness.

The Psychological Assessor

Because competent psychological diagnosis requires professional skills, the person who does the psychological assessment work for a religious group should have a thorough knowledge of the research that has been done on this topic; and he should have clinical experience in the diagnosis of motives or what the psychologist calls "the dynamics of behavior." Ideally, he also should be able to carry out independent research, for the unanswered questions in this work are legion.

If the choice were to lie between having an assessment

program administered by an untrained person or having no program at all, this author would recommend the latter.

Furthermore, there is merit in selecting a person to do the assessment who is not connected with the religious congregation in question. It is a psychological fact that one's perception of reality is conditioned partly by his needs and by social pressures. As a result it is not uncommon for a person to see what he expects to see or what he is urged to see rather than what is really there. It is said, for example, that a large part of beauty is in the eye of the beholder. It also is remarked that love is blind and that the person in love often sees attributes in the beloved that may be totally unapparent to the disinterested observer. So, too, the religious who is enthusiastic about his way of life and zealous in his pursuit of vocations, may be somewhat less objective in his evaluation of prospective candidates than the detached observer. An equally important consideration is the subtle pressure exerted by confreres when the assessment is done by a member of the religious congregation. An outsider being less subject to these influences is freer to make a more objective assessment. Naturally, the person making the assessment should have a thorough understanding of the way of life of the group with which he is dealing.

Planning a Program

When an assessment program is being inaugurated, experience indicates that the following sev-

eral points need particular emphasis: (1) deciding on the purposes and procedures of the program; (2) communicating the purposes to the congregation at large; (3) providing for the evaluation of the program and (4) recognizing the limitations of the program.

Assessment programs can serve many purposes and it is the purpose of the program that will in turn determine the procedures that are to be used. Perhaps no two assessment programs for different religious communities should be exactly the same. The nature of the religious group and the needs or conditions peculiar to it should determine the assessment objectives. These should be clearly stated at the very outset. It would seem that most religious communities would welcome an assessment program that at least identifies the psychologically unfit; but that, of course, is just one contribution that psychological assessment can make. A program might also point out potential assets which, if given proper direction, might strengthen the natural foundation of the vocation; or it can point out natural weaknesses, some of which once detected, may be corrected, and in this way may contribute to the saving of a vocation.

When a psychologist is invited to speak about assessment, he is frequently asked to name and to evaluate some of the tests he uses. Listeners have probably noticed that he usually hedges the question. The reason is that there is no test nor test battery superior to all

others. The tests a psychologist uses depends on the kinds of information he is seeking, his knowledge of the demonstrated usefulness of given tests, and his own experience in using certain tests. What is appropriate for one program may be entirely inappropriate for another. A major part of the psychologist's training is devoted to the proper selection of tests from the armamentarium of those available. This is another reason why the dilettante has no business doing this kind of sensitive work.

Community and Candidate

Once the assessment program has been given official sanction, its purposes and general procedures—not the names of tests—need to be communicated to the community at large and to the candidates. In general, one rarely finds negative reactions to the program among applicants, as most youngsters today are accustomed to taking tests—to get a job, to gain admission to college, or to enter military life. The professed religious usually expresses concern that the psychologist may make the final judgment about the candidate's fitness. In actual practice the psychologist has no power to accept or to reject a candidate. His function is to provide information to the Provincial who makes whatever decisions he deems appropriate. Presumably, the decision is based on all the information the Provincial has available about each candidate and not on the psychological report alone.

Because the Vocation Director oftentimes must interpret the function of the psychologist to

his applicants and confreres, it is imperative that he have a thorough understanding of what the psychologist is going to do. There is nothing mysterious about the psychologist's work. His general procedures, the amount of time he needs, and the like, can be explained in relatively short order. With this information, the Vocation Director can prepare the candidates for the testing and interviewing and thus allay much of their natural concern.

Similarly, to function properly the psychologist has to understand the situation in which he is going to work. Usually the Vocation Director is in a position to instruct him appropriately in this matter.

While most religious groups are understandably more interested in results than in research, it is imperative that provision be made to evaluate the effectiveness of the community's assessment program. One aspect, the problem of dropouts and of defections, deserves special attention.

The Dropout

Ordinarily religious do not like to talk about the number of persons the order loses each year. Such reticence leaves a great many questions unanswered. It is suggested that at least this much be done now—that each religious community keep accurate records of those who defect and, when possible, that their personal characteristics and their reasons for leaving be noted. Further, this information might with profit be exchanged among Provincials and those directly involved in

the work of religious vocation.

Some of those working in this field are beginning to suspect that both the personality and the motivation of the dropout is somewhat different from those of other candidates at the time of entry. Adequate research may make it possible to identify the potential dropout earlier than is now possible. Having this information early would provide a basis for counseling, might save a vocation, or save many heartaches and headaches. One example from prior research bears directly on this point. There is evidence to suggest that the person who successfully completes seminary training is able to bend or modify his behavior to conform with the training demands made upon him. If later research shows that the unsuccessful candidate is typically the person who is unable to bend or modify his behavior, then tests of personality rigidity might be added to the assessment program.

A few final words of caution about psychological assessment programs are in order. In many quarters there is considerable optimism regarding what these programs can do. Results up to now have been encouraging. But before enthusiasm altogether outdistances proven results, it is important to note that to date there has not been a thorough evaluation of any of these programs. It will be some time before this can be done. In the meantime, no one should expect too much from them.

An Example

Ordinarily it is not particularly difficult for the psychol-

ogist to identify the seriously disturbed person whose condition may not be obvious to the untrained observer. But in many instances the diagnosis is not at all easy. For example, the not uncommon late adolescent who is applying for admission to a religious community often seems to have all of the necessary qualifications, yet on his psychological tests he may show anxiety, a rather rigid conscience, perhaps some dissatisfaction with the world at large, and some tendency toward withdrawal and phantasy. The anxiety and rigid conscience make one wonder about possible scrupulosity. Rigidity, withdrawal, and phantasy raise the question of a pre-schizophrenic personality. On the other hand, any one or all of these signs in a given case might very well be situationally determined and transient. What does one do in such a case? To label the youngster pre-schizophrenic might jeopardize a legitimate vocation. To write it off as a temporary adolescent problem and say nothing might be unjust to the Provincial who has a right to know the facts in judging the candidate's fitness.

This writer's approach in such cases is to state the facts—that anxiety is present, etc.; to state an opinion, as an opinion, regarding the seriousness and the permanence of the condition; and finally to recommend that, if the candidate is admitted, he be given close guidance during his formative years.

In the case cited, the psychologist did not say whether or not the youngster has a vocation,

because such a statement is entirely outside his province. No psychologist is or ever will be equipped to make such a pronouncement.

It is as yet too early to determine the long range effect of psychological assessment programs on the number and quality of religious vocations. In all probability this is something that never will be known. Serious students will, undoubtedly extend our knowledge of the na-

tural factors involved in the religious vocation. Yet even with prodigious and fruitful research efforts, the psychologist's contribution is likely to remain small for the very reason that he is not equipped to go beyond the natural. In this regard a French saying is particularly apropos for all those laboring in the field of religious vocations — "L'homme s'agite, et Dieu le mène."

Assisting Parents in their Guidance Functions

Brother Philip, O. S. F.

THE Sacrament of Matrimony gives to the married partners both the duty and the grace to educate and guide the children of that union. Any guidance efforts of the school should be mindful of this fact, and should attempt to aid parents in offering better guidance by supplementing, not supplanting, the counsel given by parents.

Since a large number of parents are uninformed on many facts concerning child development, it is important that the school organize some type of information program to help parents fulfill their natural guid-

ance role. In general, parents are eager to keep abreast of new advances in education and child rearing, and welcome any effort of the school to help them understand and develop their child's capacities. To achieve the best results, however, a school parental guidance program should be started even before the child's admission into the primary grades, and be systematically continued through high school and college.

Values of Parent Guidance

A parental guidance program strengthens a school's guidance efforts in the following ways:

- 1) Teachers are limited in the amount of time, energy, and ability that they can devote to helping pupils solve their problems and meet life's challenges. Trained counselors, even on the high school level, are few in number and can guide only a fraction

Before becoming Director of Student Personnel Services at St. Francis College, Brooklyn, Brother Philip organized and directed the guidance services at St. Francis Prep where he successfully incorporated Parent Forums.

of the student body. Any sound guidance practices, therefore, that parents can utilize with their offspring will lessen the educator's load and permit school counselors to do more effective work.

2) Prevention of more serious problems should be one aim of any parental guidance effort. If parents can be alerted to signs of emotional disturbances, to the effects of broken homes or rejection, to their children's needs, especially psychological, to the acceptance of their children regardless of special talent or limitation, then many difficulties in school will be reduced or avoided.

3) Through their contact with parents, educators gain insight into the family background of their pupils and are better able to understand each child.

4) Parents gain a greater appreciation of the school's program and the teacher's efforts. As a result they give increased support to school activities, for they truly appreciate every endeavor made for their child's improvement.

Parent Clubs

All teachers are familiar with the P.T.A. and Fathers' or Mothers' Guilds. Such organizations, however, should have a two way effect. The parents on their part raise funds for special school projects. The school in turn should provide programs that assist the parents in their role. Parents with superior backgrounds and skills, and with special knowledge and experience, may be willing to aid pupils and other parents. For example, speakers for a Career Day can be recruited from a Parents' Guild; or parents who are doctors, nurses, or psychol-

ogists can be called upon to address the parent group.

A well-functioning parent club is a deterrent to juvenile delinquency, offers good leisure-time activities for both parents and children, and not only brings the school and home into closer cooperation but also promotes greater harmony and understanding between parent and child.

Parent Forums

Any aspect of child development serves as a good topic for a Parent Forum. It is best that parents represent children of distinct grade or age levels, such as the upper, middle, or primary grades, or the pre-adolescent or adolescent period, for there should be some common meeting ground for discussion. The student's intellectual, vocational, social, or moral development can serve as the basis for a number of conferences. The affair can be conducted by having a guest or faculty speaker, followed by questions from the floor; or by inviting specialists whose talks are discussed by a panel of parents with a faculty member as moderator. Parents of students in the graduating class often profit from an educational forum to which representatives of high schools (or colleges) which the graduates will likely attend are invited for individual questioning or group discussion. Films on child development, family mental hygiene or adolescent problems can be shown in conjunction with such meetings. Four, two-hour forums annually, are recommended.

Parent Conferences

Parent conferences are small group meetings of parents and a teacher. If a guidance counselor or school psychologist is available, these conferences may be arranged with him. These interviews run from fifteen to twenty minutes and give the parents an opportunity to present their parental impressions and experiences and to hear the teacher's evaluation of their child. Such interviews have great potential for "preventative" counseling in educational, vocational, or social areas.

Parent Bulletins and Reports

In addition to the written reports commonly given to parents, bulletins which interpret standardized test results, may be prepared to help parents gain greater insight into their child's abilities, aptitudes, and interests. Bulletins can be issued on: community guidance and psychological resources; suggested means of helping a withdrawn or irresponsible child; publications of particular significance to Catholic parents; free pamphlets of use to parents, such as those published by insurance companies or the Children's

Bureau of the U. S. Department of Health, Education, and Welfare; and special problems of child rearing, such as discipline, identification with the parent of the child's sex, etc. Such bulletins can be issued by the principal, the guidance department, or the parents' club.

In working with modern Catholic parents, it is wise to consider the changes that have taken place in parental attitudes and goals. *The Changing American Parent* by Daniel R. Miller and Guy E. Swanson (New York, John Wiley and Sons, Inc. 1959) can throw much light on the subject. Many guidance books for teachers contain a chapter or two on working with parents. A new volume, *Guidance in the Elementary Classroom* by Gerald and Norma Kowitz (New York, McGraw Hill Book Company, 1959) devotes the last chapter to "Counseling with Parents."

The school's attempt to aid parents fulfill their God-given tasks as guides to their own children, will undoubtedly prove fruitful in the good accomplished in saving teacher time and energy, and in the good public relations thus promoted.

VOCATION MONTH KIT

The Catholic Counselor has cooperated with the Education Department of NCWC and the Catechetical Guild in promoting a Vocation Month Kit. Although designed primarily for parents, counselors will find it useful in counseling with parents and in working with parent groups. For further information write to: Mr. Paul Qualy, Catechetical Guild, 260 Summit Avenue, St. Paul 2, Minnesota.

Profiles of Catholics in Guidance

Vincent M. Murphy, Canisius College, Buffalo, N. Y.



REV. WILLIAM J. McMAHON

Almost every seminarian looking forward to his priestly apostolate conceives himself in the image of St. Paul, aiming to be "all things to all men." Doubtlessly, this was true of Father William J. McMahon as he prepared for the priesthood in the Archdiocese of New York. In retrospect, Father McMahon would probably admit that he had little insight into what being "all things . . ." would actually involve.

Seminary training in all branches of theology had prepared him for his first three-year assignment as parish priest. Even the following six years as teacher at Cardinal

Hayes High School in the Bronx was not inconsistent with the role of "sacerdos ut magister" familiar to the seminarian in a diocese like New York with its great emphasis on the Christian education of youth. But with his appointment as the school's guidance director, Father McMahon's vocation took a dimension which gave new meaning to the expression, "all things."

First, it involved more study. He pursued graduate work in guidance and psychology for his master's degree at Fordham to supplement the theology and philosophy of the seminary. Then the concept of "all men" came to include not only students and counselees, but also his professional colleagues in the growing field of guidance.

Further, "all things" came to include a variety of new activities. These included collaboration with Dr. James Cribbin and Brother Philip Harris, O.S.F. in writing the well-known guidance texts, the *Insight Series*. There was the role of writer and panelist on the NBC television series, "Insight for Youth." Then, too, there were those pioneering days when he worked as assistant editor on a new journal, *The Catholic Counselor*.

His duties, he found, were not to be restricted to the communications media. He began to unite his efforts to those of professional colleagues in the National Vocational Guidance As-

sociation and the American Personnel and Guidance Association. Membership in the New York State Association of Deans and Guidance Personnel continues to make fresh demands on his time. Among his Catholic colleagues, there is a constant call upon his energies. He is former President of the New York Catholic Guidance Council and presently holds the important post of Chairman of the National Conference of Catholic Guidance Councils.

Father McMahon's decision to heed Christ's call to the priesthood has led him on a journey far afield from the popular concept that many associate with the term "diocesan priest." It is fortunate for the students, counselees, and professional colleagues of many priests like Father William McMahon that the route of their journey has led them to the field of Catholic guidance. Father McMahon's success among youth is proof indeed of the fruitfulness of this typically Twentieth-Century apostolate.

An Invocation

Let us pray—O God, Who has ordained that we come into this world as little ones, dependent upon the guidance of adults, grant to us adults who are singularly charged with the guidance of little ones Your guidance in our endeavors. Wrestling as we are with the basic structure of personality, precisely why and how an interview works, and so many other areas, we are ourselves still little ones who need Your heavenly guidance lest we make mistakes. Our Father, listen to the prayer of Your children, bless our endeavors for we are come here to learn. Bless us and these Thy gifts which we are about to receive through Thy bounty.

Amen.

Rev. William J. McMahon at the 33rd Annual Fall Conference, New York State Association of Deans and Guidance Personnel.

Plan to Attend

1960

A. P. G. A. Convention

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April 11-14

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Guidance through the Curriculum

Sister Mary Kevin, I. H. M.

THE employment of full-time competent counselors in every Catholic high school is certainly a goal to be worked towards; but, in view of the acute shortage of teachers, it is much more of an ideal than a possibility. Even the moderate proposal of having one or two teachers take all the group guidance periods has small hope of immediate realization. What remains? Must we do nothing because we cannot do all or must our regular teachers attempt to stand in the breach until the Dies Domini dawns? Obviously, each teacher must increase his guidance efforts, for

The problems pupils bring with them to school vitally affect their ability to profit from the school experience, and the teacher's awareness of these problems and his behavior in relation to them vitally influence the pupil's attitude toward the teacher and toward himself. Assistance to pupils in understanding and handling their problems is guidance, which is inextricably interwoven with the other activities that make up a teacher's role. Without consideration of these factors, teaching (i.e. the stimulation of learning) is bound to be ineffective. Even the most subject-matter-minded teacher must take them into account if he is to achieve his objectives. Whether he wishes it or not, every teacher is involved in guidance. (4)

Sister Mary Kevin is presently Teacher-Counselor to the boys of Holy Redeemer High School, Detroit, Michigan.

The Teacher

It is true that not every teacher can bring to his role a high degree of training in guidance, but it is equally true that most children do not require the services of an expert. In spite of the torrent of literature which promotes the idea that the atom age has produced a unique species, most teenagers manage to be reasonable. They function rather well in a pupil-teacher relationship rooted in common sense and based on the fact that teenagers are real persons. If the teacher is a well-integrated, tactful, objective person, genuinely interested in helping others help themselves, and if he increases his own understanding of others through reading and observation, he can make a noteworthy contribution to the wholesome development of his students. This paper confines itself to guidance through the curriculum possible to an ordinary high school teacher.

Students' Needs

Because guidance presumes awareness of needs, the teacher must keep firmly in mind the common problems confronting high school students. These can be variously listed. The following is Bennett's enumeration:

1. Understanding physiological developments.
2. Accepting and achieving appropriate sex roles.
3. Understanding and improvement of one's personality.

4. Shifting from adult authority to self-dependence.
5. Achieving successful and satisfying social roles.
6. Succeeding in present work in school.
7. Preparing for successful entrance into one's occupation, marriage, and other phases of adult life. (1)

To the above, of course, should be added the need for achieving sound moral principles. Next, the teacher must explore the curriculum to determine the approaches and techniques which will best fulfill these needs. For the able teacher they are multiple.

The able classroom teacher can do much to aid in the development of pupils through subject matter. There are opportunities for social development, for self-expression, for participating in group discussion, for information on occupations and how to be successful. Implications of the past for the present may be traced; ideals and standards may be established; logical methods of attacking problems may be learned; reading, personality, and other school difficulties may be discovered; tolerance and broadmindedness may be developed and emotional stability encouraged through various subjects in the curriculum. (3)

Teaching which is primarily concerned with the interests and needs of the individual and which is therefore based on the guidance point of view is the type that must be embarked upon if each student is to grow in understanding himself and life around him and is to be guided toward applying his acquired insights to his own living. For example, teaching

English from the guidance viewpoint means that the teacher will not only teach the mechanics of composition but will also guide the students into employing these mechanics in the exploration and expression of some significant ideas about human living; it means that literature will be taught not only with the view of getting the students to appreciate beauty of form, but also to recognize in the characters and events of literature implications for sane and right living. Teaching science from this same viewpoint means that the physics and chemistry teachers will not only work to give students better understanding of their physical environment but will stimulate them to live completely in that environment. The biology teacher will aim to foster healthful and wholesome living as the end purpose of the study of bodily mechanisms and functions. The history teacher will lead his students from a consideration of the events of history to an analysis of motives and personality drives behind these events, in order to draw from the past implications that may be applied to the present. Only teaching which affords a deeper understanding of self and others and which results in better living is teaching that exemplifies the guidance point of view.

Subjects, then, taught from the guidance viewpoint, can in some measure achieve the goals of guidance. The students' need for satisfying relationship with God can be promoted chiefly through the religion class. English, literature, social studies,

biology, and art, while not aiming directly at the solution of the students' personal and social problems, are, nevertheless, fertile sources of insights which could help them discard undesirable attitudes and behavior. Mathematics, physical science, and business education easily lend themselves to the solution of educational and vocational problems. These dividing lines are by no means definitive. In specific instances any subject may provide opportunities for guidance in any area, moral, personal, or vocational, and in fact, it is quite possible for one subject, for example English or biology, to provide opportunities for guidance in all areas.

Moral Guidance

All students need spiritual and moral guidance. For various reasons, most of the guidance many of them receive is in the classroom. The religion teacher, therefore, must be ever conscious of their needs. Adolescence is a period when enthusiasm for great ideals is born and this factor must be utilized by the teacher who will stress at all times the positive aspects of religion. He will, first of all, help his students gain a thorough knowledge of revealed truth. He will enlarge upon the dignity of the human person, the greatness of man's destiny, and the power of God's grace. He will lead his students to consider the moral laws as so many challenges to develop spiritual stature or maturity. He will encourage his students to identify themselves with their parishes and to find in their parish priests an always available

source of moral guidance so that at graduation they will not find themselves rootless.

Techniques

In some schools the religion teacher follows the regular course while a priest comes in once a week to cover current moral or social-moral problems. Often the assistant priests conduct the marriage course for seniors. Teachers left to do the whole job themselves might very well organize group discussions, panels, and symposiums covering social-moral problems like dating and drinking. They must be careful, however, to keep the thing in proper focus by helping the students understand that correct conclusions always conform to the teachings of Christ and His Church.

A practice that has worked very well in some religion classes is that of maintaining a question box. Students who want their questions taken up during a class period need not sign their names; those who want a private session sign the question. The teacher reserves to himself the right to decide whether or not it would be prudent to take up a certain question in class and he may likewise decline from motives of incompetency to hold a private session. Instead he may provide appropriate reading on the topic or enlist the aid of an authority. In every way possible the guidance-minded religion teacher tries to help his students achieve that security and inner peace which is born of total vision.

English and Literature

When guidance first found its

way into the schools, it was of the vocational type and most frequently the English class was the one utilized to attain guidance objectives. English can still be the medium of vocational guidance but it is the belief of the writer that English lends itself more readily to guidance in personal and social problems.

Assured by Gertrude Boyd that "good teachers can try out, on an informal basis, some of the devices formerly delegated solely to clinicians," (2) the English teacher might assign a story completion exercise to gain insight into the problems of his students. The stories might be entitled: "What I Like About Me," "What I Don't Like About Me," "What Others Like About Me," "My Three Wishes". Some stories may reveal nothing, but if so, nothing is lost; some may reveal much in the line of anxiety, need for social recognition, belongingness, security, affection, and the need to achieve or excel. Another device for obtaining information is the autobiography:

People in counseling fields are not unimpressed with the wealth of psychological material that is contained in the autobiography. Allport is enthused over the opportunities to study student motivation presented by autobiographies. The student not only reveals important material; he frequently gives his reaction to the material he presents. (5)

For the teacher still feeling his way in guidance, help in interpreting the autobiographies can be found in Froehlich and Darley's *Studying Students* and

in Rothney's *The High School Student*. Students who reveal deeper emotional disturbances should be referred to more competent persons but the run-of-the-mill types can be helped effectively by the teacher himself. Literature and writing experience can then be geared to these discovered needs.

The Drama

In the field of drama *The Glass Menagerie* and *Death of a Salesman* could be very well utilized with high school seniors because, in addition to possessing literary excellence, they are also a fertile source of insights into character and personality. Both of these plays portray people who are unable to come to grips with reality, a common failing of young people.

A reading or perhaps a classroom production of *The Glass Menagerie* could be followed by either class or group discussions on Amanda, Laura, and Tom Wingfield to determine the exact nature of the problem of each. Students can be led to see that in one way or another all three characters are trying to escape from reality. Students tend to defend Laura and Tom and "gang up" as it were against Amanda, but intelligently directed discussion will eventually reveal that Amanda, the mother, likewise had her difficulties, a salutary bit of insight for teenagers who are sometimes convinced that they monopolize the world's troubles. Another effective exercise is to have each student write a short paper on the character he feels most in sym-

pathy with, giving reasons for this sympathy and offering suggestions as to how the character could help himself. This will perhaps indicate the direction of the student's identification; and if it does, it will likewise force him to consider solutions to his own problems.

Death of a Salesman drives home with a terrific emotional impact the devastating effects on character and personality of a false sense of values. Discussion and writing could center around little key phrases that are weighted with implications, such as: "No man needs only a job and fifty dollars a week." or "I have nothing planted in my garden." Attention should be given to motives: Why did Willy accept money each week from Charlie and yet refuse a job offered by Charlie?

Trace the source of antagonism between Biff and Willy. About which character do you feel more satisfied as the play ends, Biff or Happy? Why? Answering these and similar questions points up to young people the truth that successful living means facing reality, accepting ourselves as we are, and doing the best we can with what we have.

Stories and Poetry

Novels can likewise promote the objectives of guidance. Young people can stand back and look at themselves through a study of Natasha, Pierre, Marya, and Audrey in *War and Peace*. Understanding their characters, their motives, their decisions (both fortunate and unfortunate), their aspirations,

and their frustrations affords students a deeper understanding of themselves.

Short stories constitute a gold mine for the guidance-minded teacher. *The Sculptor's Funeral* portraying as it does a man who climbed to success over the obstacles of a hostile local environment and unhealthy relatives, could very well be a beacon light for similarly handicapped students. Even poetry has a guidance value: *Miniver Cheevy* and *Richard Corey* have much to say to young people.

These few examples by no means exhaust the possibilities of English in the guidance program. Here students can learn the communicative skills of attentive listening, confident self-expression, and critical evaluation. Through identifying with the problems the characters face, students frequently acquire a deep self-knowledge. Through offering solutions to life complexities in literature, they offer solutions to themselves. Finally, in English classes students can grow in security. They learn that no matter what their problems they are not unique; others have triumphed over comparable difficulties through making the fullest use of their own inner resources.

* * * *

REFERENCES

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2. Boyd, Gertrude A. "Sentence and Story Completions Offer Serviceable Information", *The Personnel and Guidance Journal*, Vol. 37 (March, 1959), pp. 504-8.

3. Erickson, Clifford E. and Marion Crosley Happ. *Guidance Practices at Work*. New York: McGraw-Hill Book Co., Inc., 1946.
4. Johnston, Edgar et al. *The Role of the Teacher in Guidance*. New Jersey: Prentice-Hall, Inc., 1959.
5. Riccio, Anthony C. "The Status of the Autobiography", *Peabody Journal of Education*. Vol. 36 (July, 1958), pp. 33-36.

This article should encourage other teachers to share their guidance techniques through these pages. How does a teacher "guide" through social studies, sciences, mathematics, foreign languages, business, home economics, art, music?—Ed.

Guidance in the Elementary School

Catherine C. Mitchell

THE major concern of guidance at the elementary school level is the development of healthy children able to live contentedly with themselves and others. These needs are best met by making an effort to supply the spiritual, physical, mental, educational, emotional, social, and vocational needs of each child. The attainment of this goal is the joint enterprise of the school principal, nurse, doctor, teachers, clinicians, parents, and community who are responsible for helping children make satisfactory adjustments.

The Classroom Teacher

The heart of the program is the classroom teacher, who must be sensitive to the child's basic needs for affection, security, belongingness, self-worth, and achievement. The teacher must

set the standards for classroom discipline. Children must know what they are expected to do and be held responsible for obeying rules and regulations.

Furthermore, the teacher should deal understandingly with the child who has misbehaved. Corrections should be made without recourse to public censure or sarcasm. References to a child's weaknesses or handicaps inflict wounds which always leave scars.

Because children are not endowed by their Creator with the same degree of ability, allowances must be made for the child with a learning handicap. A pupil who scores below a 75 I.Q. and who has a reading retardation of three or more years should be considered for special class placement. The public school is equipped to handle the mentally retarded as well as the educationally handicapped. When the handicap is severe, special help must be provided. A transfer from the Catholic School may become necessary if this assistance is not readily avail-

Catherine Mitchell is District Guidance Coordinator, Board of Education, City of New York. This article is based on her talk at the Elementary School Guidance Clinic at St. Francis College, Brooklyn.

able under Catholic auspices.

A secure atmosphere for the child's school day is a wholesome classroom, one which is well controlled, managed, and organized by an understanding teacher. When the teacher is aware of deep-seated emotional and social problems in a child, she overlooks minor infractions whenever possible. The teacher is firm but kind, and provides an atmosphere that is restful and conducive to learning. Both teacher and children should acquire the habit of speaking softly.

Acceptance by teachers and peers is important to every child. A compliment or word of praise makes a child feel wanted. At times, the only word of genuine commendation that can be made concerns improvement in personal appearance, or a well done classroom chore, or ability to get along well with others.

The interpersonal relationships in a class may be discovered through the administration of a sociogram, a technique for finding out what children think about each other. When the isolates have been discovered, the teacher should devise ways of including them in group activity, assigning them to popular monitorial tasks, and attempting to find friends for them.

Some children are sociable by nature; others are shy and withdrawn. It is not uncommon to find in many classrooms the perfect conformist, a timid youngster with an anxious worried expression. This is the child seldom seen with a companion, the child who finds a

solitary form of absorption during a physical activity period. Teachers should observe the behavior of this child closely, for he probably needs help of a clinical nature. Early detection is important. Help given too late is often of no avail.

The low achiever and day dreamer should not be branded as "lazy". When it has been established that mental retardation is not the underlying cause of the trouble, a thorough study of the case should be made to determine the origin of the trouble so that a proper diagnosis may be made and proper remedial help provided. Because nothing succeeds like success, encouragement should be generous. The teacher capitalizes on the child's positive traits and strengths which may often be in the non-academic areas of art, music, physical activities, or performing arts.

Techniques for Understanding the Pupil

There are several ways of getting to know children. The anecdotal record is a valuable technique. In preparation for this form of recording, the teacher observes pupils likely to be health, moral or safety menaces to themselves or their peers, or those with shy, sensitive, unhappy, and withdrawn personalities. Critical incidents are objectively described in a brief written account and the circumstances surrounding the act are given. Exact quotes help. On the reverse side of the anecdote, the teacher may attempt an interpretation of the conduct.

A cumulative record should

be kept for each pupil. The first entries should be made in the pupil's first class, which may be kindergarten or first grade. Through the cumulative record card, continuous records of basic developmental information are passed along with the child as he transfers from grade to grade, and from school to school. Confidential information should not appear on the cumulative record but a code should indicate that such data are available. Confidential material should be kept in a separate locked file, and when records are transferred, be forwarded separately to the authorized personnel.

Informal procedures for discovering how children feel can be used in many areas of the curriculum. In an autobiography the pupil often reveals his inner feelings. In the unfinished story which the teacher reads to the class, or has mimeographed for silent reading, the pupil supplies an ending as he sees the situation. Incomplete sentences such as, "I was sad when," "I was glad when," "I like people who," may produce many revealing comments.

Guidance of Children in Elementary Schools, a New York City Board of Education publication, has helpful sections on the emotional problems of the young child.

Younger children may be asked to draw their families. His drawing often indicates how the child feels he fits into the family picture. If he leaves himself out, he may say, "I'm not in the picture—I had to go to the store." He represents every other member of his fam-

ily. Why not himself? The teacher may request that the child draw a wish. In a very low socio-economic area of a large city, one child described his picture wish—"I would like to live in the country." Another wished for a rug for his living room floor. Most of these children drew a dollar symbol, which in many instances covered the paper. Many of these children suffer from environmental deprivation, and reveal their needs through such techniques.

Hartley, R. E. and Goldenson, R.M. have written an interesting volume, *Complete Book of Children's Play*, (New York: Crowell, 1957) which describes the function of play in the child's development, interprets dramatic play, and discusses the use of clay, graphic materials, and finger painting. It spells out how a child who has gone emotionally astray may find himself and right himself through the help of play therapy.

Films and film strips are excellent stimulators of group discussion which has a supportive value for the disturbed child. In addition to commercial film libraries, The National Conference of Christians and Jews, B'nai B'rith, New York State Youth Commission, and various other educational institutions maintain lending libraries with films free to borrowers.

The author hopes that this brief survey of guidance in the elementary school will stimulate others working in this area to contribute articles on various phases of personnel work with younger children.

A Fertile Field for

Catholic Publishing

William P. Angers

THIS is an age of conflict and tension. After the trying ordeal of two World Wars and the Korean Police Action, the United States is confronted with the possibility of a third global conflagration. But an even greater dread, however, is the thought that this may take place on United States soil.

As a result, peoples and nations have, to a great extent, put their trust and confidence in science as a cure-all. Today man is disillusioned because this panacea has not provided the refuge and peace he sought.

Rather, science may well be compared to Dr. Frankenstein, creator of a monster which turned and destroyed him. For science, too, has made a monster—the hydrogen bomb—that may also eventually turn its destructive powers on its creators.

Disappointed that the panacea has failed him, man is searching for help, but he has wandered so far from the Source of All Help that he has forgotten the way. Thus the offices of psychologists, psychiatrists, and agencies have long waiting lists: persons of all religions, includ-

ing Catholics, are looking for ways to conquer the fears of society.

One of the fields which should increase in importance as man searches for help is Catholic writing and publishing of books, magazines, pamphlets, and newspapers. Not every Catholic in need of psychological reassurance can take advantage of psychotherapy, but nearly every Catholic can profit from a book or article presenting sound psychological principles in harmony with Catholic doctrine.

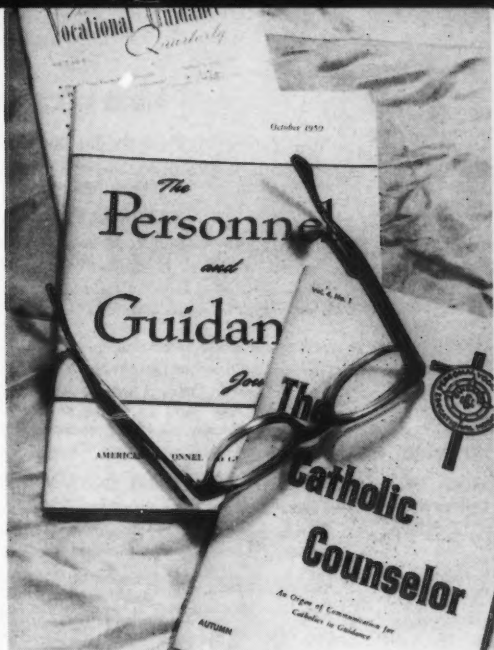
Bibliotherapy

Psychologists know the value of bibliotherapy, which is the use of reading to promote mental hygiene, but there are too few good Catholic books on personal and psychological problems.

Of course, some outstanding Catholic books of a bibliotherapeutic nature have been published. To name a few: Rudolf Allers' *Self-Improvement, The Psychology of Character, and Character Education in Adolescence*; George Kelly's *Catholic Marriage Manual*; Thomas Merton's *Seven Storey Mountain*; Don Thomas Verner Moore's *Personal Mental Hygiene, and The Life of Man With God*; Henry V. Sattler's *Parents, Children and the Facts of Life*; Alexander A. Schneiders' *Personal Adjustment and Mental Health*; Alfred Wilson's *Pardon*

Dr. Angers is staff psychologist in the Office of Psychological Services, Fordham University. Practicing what he advocates, Dr. Angers has contributed articles to more than a score of journals and magazines.

SIXTH
ANNUAL
MEETING



Catholic
Counselors
in
A. P. G. A.

APRIL 10, 1960

LA SALLE COLLEGE

PHILADELPHIA, PA.

Plan to meet your professional colleagues for the next few days at the American Personnel and Guidance Association Convention, Hotel Bellevue-Stratford.

PROGRAM

Through the courtesy of Brother Daniel Bernian, F.S.C., President, all meetings are scheduled for La Salle College. Except for the two meetings on April 9th, all are open meetings.

SATURDAY, APRIL 9

1:30
College Union
Room 307

REPRESENTATIVE ASSEMBLY: National Conference of Catholic Guidance Councils
REVEREND WILLIAM J. McMAHON Presiding
Director of Guidance, Cardinal Hayes High School, New York, New York
Chairman, National Conference of Catholic Guidance Councils

SISTER MARGARET, D.C. Recorder
Guidance Director, Seton High School, Baltimore, Maryland
Delegates from Catholic Guidance Councils and representatives from other dioceses meet to share experiences, study developments, and act as a source of information and encouragement for diocesan groups interested in forming Catholic Guidance Councils.

3:00
College Union
Room 301

MEETING OF THE EDITORIAL BOARD AND STAFF OF "THE CATHOLIC COUNSELOR"
BROTHER LAWRENCE J. POIRIER, F.M.S. Presiding
Director of Guidance, Mount St. Michael High School, New York, New York
Editor, "The Catholic Counselor"

SISTER SYLVESTER, O.S.B. Recorder
Director of Guidance, Donnelly College, Kansas City, Kansas
Now in its fourth year of publication, THE CATHOLIC COUNSELOR has admirably fulfilled its purpose as "an organ of communication for Catholics in the field of guidance." Copies of its latest number are available at the TCC Exhibit Booth in the Student Lounge.

6:00 **DINNER OF THE EDITORIAL BOARD AND STAFF OF "THE CATHOLIC COUNSELOR"**

SUNDAY, APRIL 10

11:00
College Union
Foyer

REGISTRATION

Student Lounge **EXHIBITS**
Lunch will be available at the Snack Bar in the College Union Building.

1:00
College
Field House

GENERAL MEETING
EDWARD V. DAUBNER Presiding
Assistant Professor of Education, Loyola College, Baltimore, Maryland

INVOCATION
REVEREND FREDERICK STEPHENSON
Assistant Superintendent of Catholic Schools, Archdiocese of Philadelphia

ADDRESS OF WELCOME
BROTHER DANIEL BERNIAN, F.S.C.
President, La Salle College, Philadelphia, Pennsylvania

PROGRESS REPORT ON CATHOLIC GUIDANCE COUNCILS
REVEREND WILLIAM J. McMAHON
Director of Guidance, Cardinal Hayes High School, New York, New York
Chairman, National Conference of Catholic Guidance Councils

PRINCIPAL ADDRESS
THE NEED FOR PERSONNEL WORK AND COUNSELING IN CATHOLIC EDUCATION
REVEREND CHARLES F. DONOVAN, S.J. Speaker
Dean, School of Education, Boston College, Boston, Massachusetts

INTEREST SESSIONS

COUNSELING, A MEANS OF INCREASING RELIGIOUS VOCATIONS

REVEREND AUGUSTINE GRADY, S.J.Chairman
Director of Student Counseling, St. Peter's College, Jersey City, New Jersey

PARTICIPANTS

REVEREND JOHN SCANLON, S.J.—*Professor of Psychology, Loyola College, Baltimore, Maryland*

BROTHER HENRY, F.S.C.—*Director of Vocations, La Salle College, Philadelphia, Pennsylvania*

SISTER M. CLAUDINE, S.S.N.D.—*Personnel Director, College of Notre Dame, Baltimore, Maryland*

REVEREND JOHN LAWLOR, C.M.Recorder

THE PUBLIC SCHOOL COUNSELOR

DR. EDWARD R. CUONYChairman
Principal, Geneva Junior High School, Geneva, New York

PARTICIPANTS

REVEREND JOHN H. WALSH—*St. James Catholic High School for Boys, Chester, Pennsylvania*

DR. JOHN V. JOYCE—*Director, Research and Guidance Department, Board of Education, Niagara Falls, New York*

BROTHER LAWRENCE MCGERVEY, S.M.Recorder
Assistant Principal, Chaminade High School, Dayton, Ohio

OCCUPATIONAL INFORMATION — A FRILL OR A NECESSITY

PROFESSOR LESTER N. RECKTENWALDChairman
Chairman, Department of Psychology, Villanova University, Villanova, Pennsylvania

PARTICIPANTS

JULIA E. READ—*Personnel Director, College of St. Elizabeth, Convent Station, New Jersey*

DR. THOMAS CAMPANELLA—*St. Joseph's College, Philadelphia, Pennsylvania*

LAWRENCE R. MALNIG—*Director of Guidance, St. Peter's College, Jersey City, New Jersey*

BROTHER SEBASTIAN BARRESI, C.F.X.Recorder
Guidance Counselor, Mount St. Joseph High School, Baltimore, Maryland

ABILITY AND ACHIEVEMENT TESTS, THEIR ADVANTAGES AND LIMITATIONS IN EDUCATIONAL PLACEMENT AND EVALUATION

REVEREND ALBERT F. GRAU, S.J.Chairman
Assistant Professor of Psychology, Wheeling College, Wheeling, West Virginia

SISTER HELEN DE SALES, S.S.J.Recorder
Department of Psychology, Chestnut Hill College, Philadelphia, Pennsylvania

AN APPROACH TO DISCIPLINE THROUGH COUNSELING

DR. JOHN F. MCGOWANChairman
Assistant Director, University Testing and Counseling Service, University of Missouri

PARTICIPANTS

To be announced.

REVEREND JOHN C. KELLY, O.S.F.S.Recorder
Director of Guidance, Northeast Catholic High School, Philadelphia, Pennsylvania

2:30
College Union
Room 301

THE TEACHER'S ROLE IN PERSONNEL WORK

SISTER M. DECHANTAL GALLAGHER, R.S.M.Chairman
Director of Guidance, College Misericordia, Dallas, Pennsylvania

PARTICIPANTS

MR. JOSEPH W. FENSTERMACHER—*Director, Youth Counseling Service, Hazelton, Pennsylvania; Professor of Sociology, College Misericordia*

BROTHER FELICIAN PATRICK, F.S.C.Recorder
Director of Guidance, West Catholic High School, Philadelphia, Pennsylvania

4:30
College Hall
Auditorium

BENEDICTION OF THE MOST BLESSED SACRAMENT

RIGHT REVEREND MONSIGNOR EDWARD M. REILLYCelebrant
Superintendent of Catholic Schools, Archdiocese of Philadelphia

5:00
College Union
Student Lounge

SOCIAL HOUR

EXHIBITS

General Chairman—EDWARD V. DAUBNER, *Assistant Professor of Education, Loyola College, Baltimore, Maryland*

THE COMMITTEE OF "CATHOLIC COUNSELORS IN A.P.G.A.":

Dr. William Cottle, University of Kansas; Professor Edward V. Daubner, Loyola College of Baltimore; Mr. Robert E. Doyle, Iona College, New Rochelle, New York; Brother J. M. Egan, F.S.C.H., Iona College, New Rochelle, New York; Sister M. Estelle, S.S.N.D., Mount Mary College, Milwaukee, Wisconsin; Brother Philip Harris, O.S.F., St. Francis College, Brooklyn, New York; Dr. Genevieve Hunter, Fordham University, New York, New York; Reverend William J. McMahon, Cardinal Hayes High School, New York, New York.

THE COMMITTEE ON LOCAL ARRANGEMENTS:

Dr. Thomas N. McCarthy, LaSalle College, Philadelphia, Pennsylvania (Chairman); Brother E. Austin, F.S.C., Ph.D., LaSalle College; John J. Rooney, Ph.D., LaSalle College.

THE COMMITTEE ON EXHIBITS:

Brother Aloysius Raphael, F.S.C., Bishop Loughlin Memorial High School, Brooklyn, New York (Chairman); Brother Felician Patrick, F.S.C., West Philadelphia Catholic High School for Boys, Philadelphia, Pennsylvania; Brother Raymond, C.F.X., Xaverian High School, Brooklyn, New York; Mr. John Veen, LaSalle College, Philadelphia, Pennsylvania.

THE COMMITTEE ON REGISTRATION AND EVALUATION:

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THE COMMITTEE ON PUBLICITY:

Sister M. Claudine, S.S.N.D., College of Notre Dame, Baltimore, Maryland (Chairman); Brother Aloysius, F.S.C., Calvert Hall College, Baltimore, Maryland; Sister Mary Estelle, S.S.N.D., Mount Mary College, Milwaukee, Wisconsin; Brother Lawrence McGerver, S.M., Chaminade High School, Dayton, Ohio; Professor Lester N. Recktenwald, Chairman, Department of Psychology, Villanova University, Villanova, Pennsylvania.

PHOTO: Brother Dominic Thomas, F.M.S., Mount St. Michael High School, New York

and Peace; and *The Invert and His Social Adjustment* written by a Catholic homosexual. But unfortunately, as excellent as the Catholic books to date have been, they have been too few in number.

Bibliotherapy for Catholics would be further enhanced if more Catholic professionals published magazine articles and pamphlets. Some helpful articles and pamphlets already in print are: W. P. Angers' "Cure for a Broken Heart," *Extension*; "Limits Are Good For You," *Youth*; "The Eternal In-Law Triangle," *Torch* and "Rediscovering the Truth" *America*; W. C. Bier's "Sigmund Freud and the Faith" *America*; U. H. Fleege's "Fifteen Rules For Mental Health," *Sign*; J. C. Ford's "May Catholics Be Psychoanalyzed?" *Pastoral Psychology*; E. F. O'Dogerty's "Religion and Mental Health," *Catholic Mind*; R. P. Odenwald's "Psychiatry and Catholicism," *Sign*; and "Why Teen-Agers Act That Way," *Ave Maria*; and A. A. Schneider's "Guilt," *Catholic Men*; "Masturbation," *Marriage*; "Mental Health in Marriage," and "Maturing in Marriage," *The Grail*.

Other areas which have scarcely been touched by Catholics are the fields of guidance, counseling, and occupations. At this time there is the guidance series: *It's Your Life, It's Your Education, It's Your Personality* and *It's Your Vocation* by James J. Cribbin, Bro. Philip Harris, and Rev. William J. McMahon. Each of these comes with a teacher's manual. In the field of counseling there is the work of

Charles A. Curran, *Counseling in Catholic Life and Education*. An area which could also be developed is a psychology of work and leisure.

Misunderstanding

Psychologists and psychotherapists are continually confronted by ignorance among the laity, and among some religious, of the fact that psychology, counseling, psychotherapy, and psychiatry are acceptable to the Church. For instance, a person may be undergoing psychotherapy to cure a neurosis which is preventing him from practicing his religion. When the therapist requests the client's permission to speak with his parish priest, he occasionally replies: "Oh, please don't. My pastor doesn't approve of psychologists."

This attitude is due to sparse literature informing the religious and the laity that psychology with its services is and should be available to Catholics who need it. And, according to statistics, the number of Catholics who could benefit from psychotherapy is increasing.

Therefore, many more books and articles are needed explaining the compatibility of Catholicism and psychology. The following are a few examples of the type of book which opens the lines of communication between the professional and the laity and religious: *Faith, Reason and Modern Psychiatry* by Francis J. Braceland; *Fundamental Marriage Counseling* by John R. Cavanaugh and others; *Driving Forces of Human Nature* by Dom Thomas and Verner Moore; *Psychoanalysis and*

Personality by Joseph Nuttin; *The Psychology of Adolescence* by Alexander A. Schneiders; *Marriage and Rhythm* by John Thomas; and *Freud and Religion* by Gregory Zilboorg.

Another group that is seeking to understand the Catholic position on psychology is the non-Catholic professional. Again, publications are the main source where these persons can learn the Church's position in regard to therapy and psychology. Besides Pius XII's four allocutions: *The Moral Limits of Medical Research and Treatment*; *Psychotherapy and Religion*; *Morality and Applied Psychology*, and *On Psychotherapy*, a few other authors—Agostino Gemeli, *Psychoanalysis Today*; Josef Goldbrunner, *Holiness is Wholeness, Individuation, Cure of Mind and Cure of Soul*; Raymond Hostie, *Religion and the Psychology of Jung*; Etienne Robo, *Two Portraits of St. Therese of Lisieux*; James H. Vander Veldt and Robert P. Odenwald, *Psychiatry and Catholicism*; and Victor White, *God and the Unconscious*—set forth the Church's teachings on psychotherapy.

Pastoral Psychology

All Catholics laboring in the field of counseling and psychology would find their work greatly helped if there were more cooperation from parish priests. However, priests are not to be blamed for this lack of cooperation. Many of them have asked for reading lists in psychology because they themselves feel an absence of knowledge—a lack of psychological tools, so to speak,

to use in their pastoral work.

Priests want to know how to recognize a psychological problem and where to find help for their parishioners once the existence of a problem has been determined. Here, too, is another area in which Catholic writers and publishers can fill a void. There is hardly any literature on the role of the priest in psychotherapy. A wealth of material, however, is available to publishers in the privately printed proceedings of the Institutes for the clergy conducted at Fordham University. The three Institutes have dealt respectively with the intricate problems of guilt, sex, alcoholism. No doubt an equal amount of rich material exists at the Institute for Mental Health, St. John's University, Collegeville, Minnesota. Another worthy publishing contribution for pastoral psychology is Rudolf Allers' "Abnormality: A Chapter in Moral Psychology"—a series of articles which appeared in the *Homiletic and Pastoral Review*.

And of course, the Catholic psychologist looks to the publishing world to discover what his fellow professionals are doing. Again, he—like the laity, the religious, and the non-Catholic psychologists—cannot find enough to fulfill his needs. There is always the feeling that much more *must be happening* in the field of Catholic psychological thought than can be found on the book list.

Integration

Dr. Karl Stern, Christopher award winner, sounded the

clarion call in his work *The Third Revolution* when he not only asked for an integration of psychology with religion, but also stated that it was a *must*. Pius XII also encouraged this when he said in *Psychotherapy and Religion*: "Be assured that the Church follows your research . . . with her warm interest and her best wishes. You labor in a terrain that is most difficult. But your activity is capable of achieving precious results . . . for the knowledge of the soul in general, for the religious dispositions of man and for their development."

If psychology is going to endure as a way of assisting people to help themselves, particularly in the modern strife-ridden world, there is a definite need for more Catholic articles and books—both on a popular and a technical level—on the integration of psychology and religion. Otherwise, Catholics are going to be outdistanced. This then is the challenge which is presented to Catholic authors, editors, and publishers by a public hungry to understand themselves so that they may once again find the Source of All Help.

Factors in Response—Choices of Students of Guidance

Robert B. Nordberg

UP to now, research has offered little evidence of specific factors involved in the tendencies of counselors to make various types of responses. The present study was undertaken to start tracing some of the relationships among five variables: Lay or religious status, grade average in graduate school, "directive" attitudes, amount of training in guidance, and the main criterion variable, a tendency to make directive responses. All pertinent inter-relations among these five were examined.

Dr. Nordberg is Assistant Professor of Education, The Catholic University of America.

The sampling consisted of 105 graduate students in the Department of Education at The Catholic University of America. Five students were randomly eliminated in order to have a convenient working number. (Thus, in the presentation of the data, numbers expressed in relation to the total sample may also be regarded as percentages.) Most of the subjects were taking guidance courses taught by three persons. Some with no guidance background were deliberately included. The sampling included 48 religious (priests, sisters, seminarians) and 52 lay students.

Participants filled out an

opinionnaire containing a sample of five exercises from the "Counseling Procedures, Pre-Test" provided in Porter's text. (E. H. Porter, Jr., *An Introduction to Therapeutic Counseling*. Boston: Houghton-Mifflin Co., 1950, pp. 10-75.) Each exercise contained five possible counselor responses, following his initial statement and the client's comment. Porter regards these responses as falling into the following categories: reflective, supportive, probing, interpretive, and evaluative. Of these, the last two are regarded as *directive*. Porter's key for scoring the responses was used.

The second part of the opinionnaire asked respondents to answer "Yes," "No," or "Not Sure" to indicate their own honest opinion on each of five propositions. These were intended to sample attitudes that have been proposed by various writers as authoritarian or directive—feelings and beliefs that tend to block development of certain professional insights or to interfere with success in counseling.

One such attitude entails a belief that all or most human problems are really very simple, nothing but stubbornness, laziness, etc. These clichés, which are not even enlightening descriptions, are offered as explanations. This attitude was sampled by the statement: *Most counseling could be greatly speeded up without serious loss*. A second view holds that emotional troubles arise from self-pampering and too much introspection—even though introspection is of the essence in

psychotherapy. This was sampled by, *What the average client needs is to forget his own troubles more, get out of himself*.

A third directive attitude holds that counseling ought to consist mostly or entirely of giving routine information. This was sampled by, *A counselor cannot function well unless he has a good knowledge of the subject on which the client seeks help*. A fourth attitude relates to the Victorian idea that there are some things gentle-folk don't discuss. This was sampled by, *A client should try to avoid bringing up embarrassing and personal subjects, like not getting along with his wife*. Last, there is the belief that activity is more conducive to mental health than is any sort of self-analysis, wallowing in one's misery. This go-paint-the-fence theory was sampled by, *Most people would be helped as much by an hour's hard work as by an hour of counseling*.

For scoring purposes, a "No," answer received zero points, a "Not sure" received one point, a "Yes" received two points. Scores ranged from zero to ten and were taken as a rough index of directive attitudes.

The Findings

1. *Religious and laity compared as to tendency to make directive responses.*

Amount of agreement between being a religious and making threatening responses was determined by the contingency coefficient, a technique used when both variables are classified in categories rather than

TABLE 1

Responses of Religious and Laity to Attitude Questions*

Q No.	Rel. NO p.	Lay NO p.	Diff. R-L p.	T. NO, p.	Rel. YES p.	Lay YES p.	Diff. R-L T, p.	T. YES p.	Rel. N/S p.	Lay N/S p.	Diff. R-L p.	T, N/S p.
1	.542	.480	.062	.510	.146	.096	.050	.120	.312	.424	.112	.370
2	.479	.366	.113	.420	.355	.404	.049	.380	.166	.230	.064	.200
3	.229	.269	.040	.250	.562	.558	.004	.560	.209	.173	.036	.190
4	.917	.846	.071	.880	.063	.076	.013	.070	.020	.078	.058	.050
5	.833	.750	.083	.790	.020	.019	.001	.020	.147	.231	.084	.190

*Q=Question; p=proportion; Rel.=religious; Diff.=Difference;
T=total; R-L=between religious and laity; N/S=not sure.

continuously. It involves no assumptions about distributions. This coefficient was .279, indicating a slight tendency for religious to make more directive responses, as measured in these exercises.

2. Religious and laity compared on directive attitudes.

This relationship was also determined by the contingency coefficient. The coefficient was .083, indicating a virtual absence of any demonstrated relationship. It can be inferred then, that the slight tendency of religious to make more directive responses was due to some factor other than these attitudes.

Directive attitudes were also considered with respect to each of the five questions cited earlier. Table 1 gives the results.

No difference between religious and laity was statistically significant. However, the writer believes the data are descriptively interesting. What is most important here is that no substantial differences between religious and laity appeared.

3. Grade average in relation to directive responses.

The mean grade average of students who made two or more directive responses (a convenient dividing-line suggested by the data) was compared with mean grade average for the total sample. Where A=3 and B=2, mean grade average of the first group was 2.03; that for the second was 2.07. The difference is negligible.

4. Grade average in relation to directive attitudes.

This was determined by the rank-order coefficient of correlation. The coefficient was $-.217$, not significant at the one per cent level.

Table 2

Mean Grade Averages of Those Responding Yes, No, and Not sure.

QUESTION NUMBER	MEAN YES	MEAN NO	MEAN N/S
1	1.88	2.16	1.93
2	2.04	2.15	2.00
3	1.93	2.12	2.28
4	1.75	2.12	1.82
5	*	2.15	1.82

*Complete data not available.

Directive attitudes were also broken down item-by-item in relation to grade averages. Table 2 shows mean grade averages for those who said "Yes," "No," and "Not sure" on each question.

5. *Directive responses as function of directive attitudes.*

This was an especially important relationship to determine. Since the possible score on directive responses was five, while directive attitude scores ran from zero to ten, the latter were quantified, while directive response scores were dichotomized. The biserial coefficient of correlation was then computed. The coefficient was .209 and is significant at the one per cent level. That is, there is a slight but statistically significant tendency for those with more "directive" or "authoritarian" attitudes to make more directive responses.

A third item-by-item breakdown was made of directive attitudes, this time in relation to directive responses. For this purpose, contingency coefficients were computed and are reported in Table 3.

In these computations, directive responses were again dich-

otomized as three or more versus two or fewer. "Not sure" on the attitude questions was given a value between "Yes" and "No." The only noteworthy tendency established is a slight one for those who believe counseling could be "greatly speeded up without serious loss" to give directive answers.

6 *Directive responses in relation to number of guidance courses taken.*

The biserial coefficient was used to measure this relationship. The coefficient was $-.261$, and significant at the one per cent level. There is a slight, but statistically significant, tendency for those who have had more training in guidance to make fewer directive responses.

7. *Directive attitudes in relation to number of guidance courses taken.*

The rank-order coefficient of correlation was used here. The coefficient was $-.112$, and not significant at the one per cent level. For this sample, it appears that part of the reason for the tendency of those with more guidance courses to make fewer directive responses is that they

TABLE 3
Directive Attitudes in Relation to Directive Responses

QUESTION NO.	TOTAL NO.	TOTAL YES	TOTAL N/S	CONTINGENCY COEFFICIENT
1	53	12	35	.255
2	41	40	19	.126
3	24	57	19	.161
4	87	7	6	.000
5	79	2	19	-.063

tend to take guidance courses to reduce directive attitudes. (Consider the last two cited coefficients in relation to one another.)

A fourth item-by-item breakdown of directive attitudes was in relation to the number of courses in guidance. For these comparisons, the biserial correlation was used. Table 4 presents the results:

Table 4

Specific Directive Attitudes in Relation to Number of Guidance Courses Taken

QUESTION NO.	GC, "NO"	r_{bis}	Sig.
1	2.68	.114	NO
2	2.35	-.043	NO
3	2.65	.577	1%
4	1.97	-.757	1%
5	1.75	-.760	1%

Table 4 shows the mean number of guidance courses taken by those who said "No" to a given attitude question. Thus, a positive correlation means that the taking of guidance courses relates negatively to the possession of directive attitudes. Note that some rather strong relationships appear in this breakdown. Training in guidance is substantially related to rejection of the idea that a counselor must be a technical expert on whatever he counsels about. Two of the high relationships are negative. The writer has no hypotheses to offer towards explaining them.

Summary

There was a slight tendency for religious to make more directive responses. Religious

and lay students were virtually equal in directive attitudes, both as a total and in regard to specific attitudes. Grade average was not found to be related to the making of directive responses. There was a slight, not statistically significant, negative relation between grade average and directive attitudes. When these attitudes were considered item-by-item, no strong relationships to grade average appeared. There was a slight, positive relationship between directive responses and directive attitudes. When these attitudes were broken down by items, this appeared most pronounced in relation to the belief that most counseling "could be greatly speeded up without harm." There was a slight, negative relation between making directive responses and having taken courses in guidance. A slight, but statistically significant, negative relation also appeared between directive attitudes and number of guidance courses taken.

Putting three of these relationships together, it appears probable that part of the reason for the relation between guidance training and the making of non-directive responses is that the taking of such courses tends to reduce one's directive attitudes. However, this was found rather uneven when attitudes were considered item-by-item.

It is hoped that these relationships and differences can be bases for further research and clinical insights as to a number of factors important to counselor performance and in the training of counselors.



Daniel C. Sullivan, St. John's University

COUNSELLING THE CATHOLIC

by

George Hagmaier, C.S.P. and Robert Gleason, S.J., Sheed and Ward, New York, 1959, 301 pp. \$4.50.

Editor's Note: Sensing the significance of this book, we are publishing commentaries by three reviewers: a priest counselor, a college teacher of theology, and a psychologist.

The need for better trained counselors has become more and more recognized in Catholic circles in the last decade or two. Better understanding of emotional conflicts and knowledge of what to say in counseling interviews have been eagerly sought by priests, brothers, nuns, and laymen. This book by two priests who are well trained in the fields of psychology and theology gives many answers to the questions which have been raised. It makes three contributions. First, it presents some of the best recent scientific insights into the emotional problems of human nature and blends these findings into the age old wisdom of the Church. Second, it points out counseling approaches which can help those who are involved in emotional difficulties. Third, it makes the above two contributions according to a recipe of such simple terminology and

smooth flowing phraseology that one is reminded somewhat of what a good French chef can do with food. The book is stimulating, informative, and easy to read.

The authors of *Counseling the Catholic* did not presume that their readers would be already trained in psychology or psychiatry—though their treatment will give even those who are so trained new insights and new understandings. The book gives a clear, concise picture of how human personality under the influence of various moulding forces develops from the "tabula rasa" of the embryo. The growth of emotional difficulties, their causes and modes of operation, the relationship of religion to psychology and psychiatry, and the various schools of psychiatric thought all come in for calm, reasoned appraisal.

The authors, however, do not remain on these more theoretical levels. They consider the influence of emotional forces on the fulfilling of the precepts of the ten commandments. They devote eight chapters to the psychological and moral angles of masturbation, scrupulosity, homosexuality, and alcoholism.

Noteworthy in the book are the chapters on an effective counseling approach which can be used with persons who have emotional problems, the critique of commonly used theories on dealing with the scrupulous, and the recommendation of specific community resources available to the counselor.

The importance for counselors of a book such as this is apparent from evidence which the

authors cite, for example, "One out of every ten children born each year will need treatment in a mental hospital at least once during his lifetime," and the estimate they quote, "30 to 40 per cent of the remainder, though they will never be actual mental cases, will have unwholesome emotional habits preventing them from reaching a reasonable maximum of efficiency and happiness." The authors significantly point out that there is no evidence to support the view that if a person is a Catholic he is less likely to suffer severe mental disorders.

Though the book addresses itself to "father" and the "confessor," almost everything that is said can be read with profit by all those who counsel Catholics. A word of caution, however, should be given. Readers of this book should not presume because of this alone that they are then competent psychologists and theologians. *This is a book which demands study, careful rereading, and even more careful application to specific cases.* With this caution in mind *Counselling the Catholic* is most highly recommended to those who counsel Catholics.

Rev. William J. McMahon,
Cardinal Hayes H.S., N.Y.

* * *

Counselling the Catholic will be an invaluable aid to confessors and to all those who assist young people with moral problems resulting from emotional conflicts.

Fathers Hagmaier and Gleason have made a refreshing and often overlooked "positive ap-

proach" to such problems as masturbation, homosexuality, alcoholism and scrupulosity. Their viewpoint begins with the dictum of St. Thomas Aquinas, "Grace builds upon nature." Then they add, "Grace builds upon nature" can have two emphases. This dictum can mean that grace ennobles, supernaturalizes, and illuminates those qualities in man which are singularly human. It can also mean that grace can do all these things most effectively only if nature is whole and healthy and capable of ennoblement." With a full realization that a solution must rest in rectifying the problem in nature, these practical authors get to the heart of the matter by suggesting basic natural causes.

The authors have made a great contribution to lighten the busy counselor's tasks by their listing of the professional and charitable agencies from which assistance and information can be obtained. Substantial too is the bibliography of current literature in the areas treated.

The authors have pioneered with a book designed to meet a growing need for counseling books written from a Catholic moral and psychological viewpoint.

Brother Isidore, O.S.F.
St. Francis College, Brooklyn

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The following commentary, cannot but share the same enthusiasm for *Counselling the Catholic* that characterizes the two preceding reviews. As will be evident from even a cursory reading of the book, Catholic

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psychologists have reason to rejoice in the publication of *Counseling the Catholic*. Its proper use will undoubtedly enlarge the breadth and depth of any counselor's insights into many critical areas of human experience.

The authors merit three-fold praise: (1) for presenting material of a complex nature in relatively simple terms without at the same time being caught in the morass of psychological oversimplification; (2) for surrounding the "applied" aspects of their work with the cautions so extremely necessary in an area fraught with potential danger while at the same time dissipating effectively much of the anxiety and defensiveness so often aroused by matters psychological; (3) for driving home with abundant illustration the immediacy, in relationships involving personality problems and potential for wholesome religious development, of the fact that *gratia supponit naturam*.

Written primarily for priests and seminarians (Cf. Chapter II, "The Priest as Listener") but not exclusively, as the authors note, the book admirably fulfills its stated purpose as a "primer" of counseling on problems having moral and religious implications—and pseudo-moral problems. Much of its material is indispensable for those who by their position affect in any way the personality development or equilibrium of others. Thus, for example, teachers of religion have much to gain from reading it from the standpoint of examining themselves on the possible psychological impact of

those "fervorinos" and generalizations which are sometimes as unguarded as they are enthusiastic. Readers of this journal will welcome it not only for the valuable insights of certain chapters but also as a helpful review of a number of the principles and clarifications presented—without failing to recognize, of course, the limits of applicability of certain sections imposed by one's vocational status and/or training.

It is hoped that this book will see a wide distribution through several printings and, possibly, editions. If so, readers of this journal will most likely wish to see a number of changes and emendations, a few of which may be pointed out within the limited space available for this review. Thus, Fleege, referred to as "Father," is not a priest; Fromm, referred to as a psychiatrist, is an analyst and psychologist but not a psychiatrist; several of the priests spoken of as being in the forefront of psychoanalytic research are psychologists and not psychiatrists, although the context would leave the distinct implication of their being the latter. With regard to referral of clients to psychiatrists or psychologists, two practical points would warrant greater elaboration within the already excellent presentation in this area: first, the delicacy involved in leading up to the actual referral of an individual to a psychiatrist—as opposed to the blunt, harmful, and often one-shot "You-should-see-a-psychiatrist" approach which the authors would avoid; second, for a number of practical rea-

sons, the possibilities of referring a client to a psychologist rather than to a psychiatrist when the case may be handled more propitiously by non-medical clinicians. Also, although the main trends of the Rogerian approach in counseling are drawn upon heavily, Rogers is afforded a footnote reference in the text for his first major work but neither it nor his later works receive recognition in a six-page bibliography intended for the judicious and perceptive reader. In addition, many of the readers of this journal would be slow to "recommend with great enthusiasm" the S.R.A. pamphlet series on counseling topics, in view of the naturalistic tone of some of them. Finally, in terms of adequacy of description involved in a book title, this being a professional work, many might wish that the present title, with its various possible implications, would have been avoided in favor of some more appropriately de-

scriptive title such as "The Priest as Counselor" or simply "Elements of Pastoral Counseling." These aspects, however, are minor compared to the major contributions more fully analyzed in the preceding reviews.

By and large, *Counseling the Catholic* cannot be too highly recommended for the purposes envisaged by its authors. It is by far the best work of its kind available today.

Bro. John Egan, F.S.C.H., Ph.D.
Assistant Professor of Psychology,
Iona College, New Rochelle,
New York.

IT'S YOUR PERSONALITY

by

Rev. William J. McMahon, Bro. Philip Harris, O.S.F., and James Cribbin.
New York: Harcourt Brace, Spring 1960

Counselors, teachers, social workers, and Catholic Youth Council moderators will find the third volume (10th year) of the



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Insight Series: It's Your Personality, one of the most rewarding group guidance tools which has been published to date. The reviewer stongly believes that this latest publication surpasses all previous group guidance resources in the area of adolescent personality development. Past efforts to produce an acceptable, unified, and professional treatise on personality development for the teenager have not been too well received. Counselors and homeroom teachers to date have been vociferous, and justly so, in criticism of the shallowness, incompleteness, and illusive presentation of most group guidance publications.

The complexity of interpreting very difficult and controversial issues has been handled with an unparalleled blend of the principles of educational psychology and the basic tenets of Catholicism. The authors have skillfully shown the student that his life must be "Christo-centric" whether he is in the classroom, on the athletic field, or simply baby sitting. The subject matters is not treated in a superficial manner. Rather it is penetrating, practical, and dynamic.

The reviewer is of the opinion that the authors manifest a deep appreciation of the problems of young peolpe. The physical, mental, emotional, social, and spiritual upheavals of adolescence are discussed with concrete and realistic examples, meaningful illustrations, and proposed solutions. Some typical topics deal with doubts, escapes from reality, control of fears and worries, conscience, sin, and guilt. The reviewer

was greatly impressed with the sections on emotions, moods, inferiority complexes, and problem solving.

The inter-action of young people with their peers is discussed with emphasis on such factors as acceptance, recognition, independence, popularity, leadership, praise, criticism, friendship, steady dating, and teen-age infatuation.

Fortunately, *It's Your Personality*, includes a discussion on the adolescent and his relationship with adults, in particular, his parents. Those charged with the direction of youth will welcome the wisdom with which this book probes the causes of conflict and dissension between young people and adults, and suggests aids toward possible solutions.

The chapter on problems relating to non-Catholic viewpoints, attitudes of Catholics toward non-Catholics, and the obligations of Catholics toward their Faith should be well received by all who use this book. For too long have group guidance manuals shied away from this area, much discussed by young people of high school age.

Chapter 18, *Christ: The Ideal Personality In Review* and 30, *Christ: The Ideal Personality—A Final Review* are the most salient features of the book. The entire presentation of personality development is intimately centered about the life of Christ. The authors have taken the ordinary problems of youth and demonstrated Christ like solutions. This book leaves no doubt that life's worries, fears, adjustments, and anxieties can be greatly al-

leviated through the application of moral, religious and psychological principles. One's entire life should be "Christ-centered" for a healthy and psychologically sound mental life.

The reviewer enthusiastically recommends that this latest group guidance book, *It's Your Personality*, be in the hands of all counselors, social workers, teachers, and Catholic youth moderators. Non-Catholics, too, will find much of value in *It's Your Personality*. Particularly is this true of counselors who have no orientation to the philosophy underlying Catholic education and guidance. Professionals in Catholic circles will welcome a source which concretely points out how one's personality is developed with Christ as the center of integration. *It's Your Personality* is not a catechism nor a text for Sunday School classes. In every sense of the word, this work is a truly professional contribution to the field of group guidance.

Rev. George H. Moreau, O.M.I.,
Bishop Fallon High School,
Buffalo, New York

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You may be interested in two excellent new booklets by a priest psychologist: *How to Raise Children*, and *How to Control Your Emotions*, \$1 each from Friar, Rochelle Park, N.J., and authored by Rev. Alfred Martin, O.F.M.

FATHER CONNELL ANSWERS MORAL QUESTIONS

by

Very Rev. Francis J. Connell, C.S.S.R.
edited by Rev. Eugene J. Weitzel,
C.S.V. The Catholic University of
America Press, 1959. 210 pp. \$3.95.

In this volume, Father Weitzel has collected some of the more important questions on moral matters submitted to the *American Ecclesiastical Review* during the last several years together with the replies of Father Francis J. Connell, C.S.S.R., professor emeritus and former dean of the School of Sacred Theology at The Catholic University of America. The editor has gathered the questions into chapters that follow the order of the virtues and the sacraments. Repetitious questions have been eliminated as well as those which have become obsolete because of more recent pronouncements, interpretations, and decisions of the Holy See. The questions have been revised by the author in the light of the most recent theological data and opinions.

Anyone familiar with Father Connell's prominence in the field of moral theology will welcome this collection of his opinions on specific questions. Here can be found this distinguished theologian's views on such subjects as religious liberty, contacts with non-Catholics, the Legion of Decency, bathing beauty contests and other matters relating to the theological virtues. Of special interest, perhaps, are the questions dealing with restitution, war activities,

prizefighting, various obstetrical operations, Sunday observance, and company keeping. The material dealing with the sacraments is largely of technical interest but some items have more general application, especially as they concern the reception of the Holy Eucharist, Penance, and Extreme Unction. On the subject of matrimony, Fr. Connell discusses such problems as common law marriages, courtship, the "Rh" factor, artificial insemination, rhythm, contraception, and the Catholic teaching on divorce.

For handy reference, there is a thorough topical index and this feature would render the book useful to the guidance counselor. Some reservations might be expressed, however, on the general suitability of the book for guidance purposes. Although some of the problems treated are those that might arise in a counseling situation, many more concern specific obligations either of priests in the administration of the sacraments or of married persons in the fulfillment of the duties of their state. Many of the answers presume some technical theological background. It would be necessary, for example, to know the precise meaning of terms such as material cooperation, double effect, scandal, and the like, as well as the principles from which the exact measurements of time, space, ounces, etc. are derived. In some cases even the Latin technical terms have been retained. The usefulness of the book, therefore, would be directly proportional to the technical theological

training of the counselor. Perhaps all counselors should know of the book and have access to it for occasional reference, but its value in ordinary guidance situations would be limited and intermittent.

Brother C. Luke, F.S.C., S.T.D.,
Manhattan College, N. Y.

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AN ANALYTICAL STUDY OF COUNSELING THEORY AND PRACTICE

by

Rev. Dominic Brady, O.P. The Catholic University of America Press, 1952. 128 pp.

An Analytical Study of Counseling Theory and Practice with Recommendations for the Philosophy of Counseling, a published doctoral dissertation from Catholic University, may have been overlooked by a number of Catholic counselors when it first appeared, but because of its great significance it deserves notice in these pages. Father Brady, now teaching at Loretto Heights College in Denver, has done a commendable analytical study of present counseling theories and practices in the light of scholastic philosophy.

His analysis and summarization of the nature, aims, and methods of the leading authorities in the counseling field make the book worth reading. But the major contribution lies in his evaluation of modern counseling procedures, principally from the teachings of St. Thomas Aquinas on human actions, virtue, self-mastery, prudence, and the interaction of intellect and will. The author's

observations on the acts of prudence, counsel, judgment, and the command of action, as well as how prudence is fostered through counseling represents a rich addition to professional literature in guidance and psychology. The excellent bibliography, now outdated, is valuable to students of the history of counseling.

Brother Philip Harris, O.S.F.,
St. Francis College, Brooklyn.

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PAMPHLETS

FRANCISCAN PUBLISHERS, Pulaski, Wisconsin, has issued a "God and You" booklet series which will be of interest to Catholic counselors. Each is fifty to sixty pages in length, and sells for 25c. Those on the following topics should appeal to students: *About Popularity*, *Teen-agers 'R People*, and *Think Before You Drink*. However, there are several titles on psychological topics, such as *God and Your Emotions* or *God and Your Inferiority Complex*, which should be used with caution. Since both were written by a professional Catholic writer who is not a psychologist, we have asked two priest-psychologists to write reviews of them. The first is presented on *God and Your Inferiority Complex* and was written by Father George Flanagan, O.F.M., Ph.D., a clinical psychologist at St. Vincent's Hospital in New York. Here is a summary of his remarks:

"I dislike any book that compounds religion and psychology

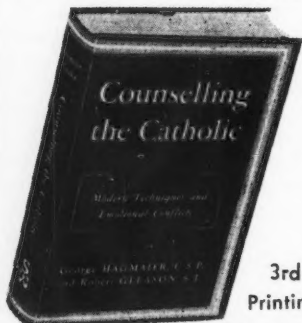
without making careful distinction between the two. It seems to me to be oversimplification to suggest that prayer along with a recipe of suggestions (see p. 30 in the booklet) is an answer to an inferiority complex. If the author does not mean 'inferority complex' in the psychological sense, then I don't think she should use the term. The confusion between feeling down in the mouth, or, more seriously, being unable to cope with life because of chronic depression, and being a good Catholic who puts his trust in God is too much like opening the way to further difficulties.

From a psychological viewpoint "There are a number of inaccurate statements in this booklet, along with a loose use of technical terminology, which do not help to educate the Catholic public properly toward mental health. This publication has juvenile theological expressions that smack of Norman Vincent Peale, whose writings are a wonderful example of making God work for you by throwing all your troubles on God."

The general reaction is that when Catholic pamphlet publishers begin issuing booklets on psychological topics, it would be worthwhile to have the contents checked by some reputable Catholic psychologist, preferably one who is a priest or religious.

Brother Philip Harris, O.S.F.,
St. Francis College, Brooklyn

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Tips and Techniques

Sister Mary Estelle, S.S.N.D.
Mount Mary College
Milwaukee, Wisconsin

ROLE OF UPPER- CLASSMEN IN FRESHMAN WEEK

Father Joseph B. Tremonti, C.S.V., Mount St. Mary's College, Emmitsburg, enthusiastically shares with many college counselors a conviction on the value of using upper-classmen in the college freshman orientation program.

At St. Mary's the upper-classmen assist during Freshman Week with the testing program and with orientation in the areas of student government and the co-curricular and social activities.

Under the supervision of the Guidance Director, the senior education majors administer, score, and compile the results of the freshman tests. This creates an atmosphere of ease for freshmen and gives valuable experience to the education students in the field of measurement.

The role and activities of the student council are explained by the council president who also introduces each of its members to the first year class. A sense of security is given to the freshmen because they feel that these young men, only a few years older, are interested in them personally and are willing to help them when problems arise.



GUIDANCE NEWS and NOTES

Brother Raymond, C.F.X., Xaverian H.S., Brooklyn, N.Y.

GUIDANCE COUNCIL ACTIVITIES

The Baltimore Catholic Guidance Council has planned a very active program for 1959-60. In its first meeting *Dr. Alexander Schneiders* was the main speaker on "Understanding Human Behavior" and in its second meeting *Father Albert Grau* discussed "Tools and Techniques" (non-test techniques). The topic of the next meeting will be "Testing as a Tool for Studying Students". Their *Guidance Newsletter*, which started with the current school year, has done much to stimulate this council. *Brother Aloysius, F.S.C.*, Guidance Counselor at Calvert Hall, is President of the Council.

The newly formed Miami (Ohio) Valley Catholic Guidance Council held its organizational meeting on Nov. 11 at Chaminade High School in Dayton. *Brother Lawrence McGervey, S.M.*, was elected president of this council. Members of the council took an active part in the 7th annual All Ohio Guidance Conference held in Columbus in the fall.

The Christian Brothers of the New York and New England Provinces have formed their own Guidance Council. It was organized for the purpose of discussing mutual problems in testing and guidance. *Brother Aloysius Raphael, F.S.C.* of Bishop Loughlin Memorial, Brooklyn, is president; *Brother Alfred Joseph, F.S.C.* of LaSalle Academy, New York, is Vice President and *Brother Albert George, F.S.C.* of DeLaSalle Academy, New York, is Secretary-Treasurer.

The Catholic Guidance Council of New York had its first meeting of the year on Nov. 11 at Elizabeth Seton High School in Yonkers, N.Y. Title of the Workshop was "Uses and Limitations of Standardized Tests". *Brother Lawrence Joseph, F.M.S.*, Mt. St. Michael H.S., was elected President of the Council.

The Psychology Section of the Franciscan Education Conference agreed last fall to a tentative model psychological screening program to be used as the basis of a mental health project. Details may be obtained from *Brother Philip Harris, O.S.F.*, St. Francis College, Brooklyn, N.Y.

At its recent meeting, the Rockville Guidance Council of Long Island considered three pertinent topics: *Brother Lynch, S.M.* of Chaminade High, N.Y., discussed "Catholic and Non-sectarian Colleges"; *Sister M. Felicia* of St. Mary's, Manhasset, offered "Scholarships and Loan Opportunities"; and *Sister M. Jeanne Dolores, O.P.*, presented "Sources of Free Material for Occupational Guidance".

At the Teachers Institute, Feb. 3, the Catholic Guidance Council of New York sponsored a session on "How Teachers Develop Leaders" chaired by *Rev. Joseph A. Casey, S. J.* *Brother Lawrence Joseph, F.M.S.*, was chairman of a session on "Developmental Reading."

The Los Angeles Archdiocesan Guidance Council is undertaking a re-evaluation of testing programs as a safeguard measure to maintain professional attitudes towards testing as a tool and not an end in itself, as an active guide towards the proper guidance and counseling of students rather than dead data which are simply filed and forgotten. *Brother Eagan, C.S.C.* is President of this Council.

GUIDANCE PROJECTS

Sister M. Eulalia, D.C. has been demonstrating for the Baltimore Council and schools "Career Material in the Homeroom Guidance Program". Those interested in the program may contact Sister at Seton High School, 2800 North Charles St., Baltimore 18, Maryland.

Utilizing a recent trend in guidance, *Father Olley* has developed a very interesting project at St. Joseph High School (1200 enrollment) in Kenosha, Wis. Data from tests such as Kuder, Otis, DAT, and Iowa are recorded for each student on IBM cards. *Father* states that "The IBM service prints the results on stencils and returns them to us for mimeographing. We then run off the necessary copies for distribution to the teachers." This has infinite possibilities in rearranging classes, separating failures, honors etc.

Sister M. Jeanne Dolores, O.P., Queen of the Rosary Academy, Amityville, N.Y., requires her juniors to keep a Guidance Progress sheet which is checked monthly. Each student is required to list events attended, books or pamphlets read, places visited, etc. Few students have failed to keep this notebook. Especially could this be utilized in occupational classes where it could be part of the requirement for credit. However, Sister's method on a voluntary

basis seems to have much more value. As a second project, Sister, in cooperation with the English department of her school, has initiated a "Guidance Vocabulary", a list of terms pertinent to guidance such as semester hours, accreditation, etc. These are required as part of the English vocabulary list. It has been found that the students are most anxious to learn these terms so helpful in interpreting college catalogues, career brochures, and occupational leaflets.

The Baltimore *Guidance Newsletter* states that a listing of the 41 "Outstanding Educational Books" published during 1958 may be obtained for 5 cents by writing to Publications Department, Enoch Pratt Library, 400 Cathedral St., Baltimore 1, Md.

Dr. William Cottle, recently chosen as President-Elect of the American Catholic Psychological Association, has co-authored a book with Dr. N. M. Downie of Purdue University. The title is *Procedures and Preparation for Counseling*. It will be off the press this spring.

SUMMER GUIDANCE INSTITUTES UNDER NATIONAL DEFENSE ACT

Summer institutes sponsored by the Commissioner of Education were announced in January. Counselors in public schools are eligible for free tuition and subsistence. Counselors in private schools obtain free tuition only. A check made at two government supported institutions revealed that few counselors in Catholic schools applied for admission. Most colleges are interested in having counselors from all divisions of education. Apply directly to the individual colleges for applications and details. Among the many Catholic schools holding Guidance Institutes four will receive government assistance. Subsequent issues of *The Catholic Counselor* will furnish details on summer guidance institutes.

DO YOU KNOW THAT . . . ?

. . . Many colleges are adopting the early decision plan. This is being used to solve the problem of multiple applications. If this works, it should be a "boon" to guidance counselors who normally complete most applications. (Under this proviso the applicant must state that he has applied to only one college.)

. . . The American College Testing Program which provides scores for "developed aptitude" rather than "scholastic aptitude" is being used as a screening device for admission to many mid-western colleges, particularly state institutions. The program will provide high schools and colleges with a "uniform, yet flexible, admissions program and give them reports that up to now have been costly and hard to obtain".

ADDITIONAL NOTES

The New York State Counselor Association Silver Anniversary Conference will be held March 27-29, at the Hotel Syracuse, Syracuse, N. Y. The theme is "The Individual in an Expanding Society". . . *Dr. Nick John Topetzes*, Institute Coordinator, announces the Second Admissions Counseling Institute to be held at Marquette University, Milwaukee, June 28-30, 1960. The theme will be "The Critical Countdown in Launching a College Career." The "countdown" interpretation is: 5. Purpose; 4. Preparation; 3. Placement; 2. Admission; 1. Adjustment. Interested high school and college personnel should write to Dr. Topetzes. . . . A number of Catholic Psychologists will meet on Saturday, April, 9th at 10 A.M. at La Salle College, Philadelphia to discuss "Assessment of Religious Candidates." This is the Saturday immediately prior to the opening of the APGA Convention. All those in Philadelphia for the APGA Convention are welcome to attend this meeting.

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